

3. I[^]DRA, who art the object of
hymns, nnex-
aggrated¹ praises are" offered by us;
lord of bay
steeds, accept these fitting hymns,²
^hich we have
meditated for tlíee.

4. Thou art truthful. MAGHAVAN ;
unhumbled thv-

self, thou ^j humblest [/] many
enemies; most mighty
thunderer, cause wealth to meet thy
worshipper.

5. ^s!iíou, Tndra, lord of strength, art the
glorious
possessor of the offered *Soma*;
alone with (thy
thunderbolt), that protector of men,
thou smitest
the enemies that none else could oppose or
drive away.

6. ⁴Living one,⁵ who possessest
supreme know-
ledge, we verily ask thee for wealth as
though it
were an inheritance ; thy abode (in
heaven), LNDHA,
is vast like thy glory ; ⁶ may thy blessings
fill us.

because produced as the cause of strength in order
to destroy
enemies" (cf viii. 92. 14[^]. This strength, or
victory through
strength, is the final cause of his production or
manifestation by
the rite; and the final cause being then taken for
the efficient,
' strength' may thus be called the father.

¹ *A.naiidl> }iuci* is an obscure word; Sayana
explains it *sarvdn*
cilikramya na Ihavantij indragitnz-cifapakani
yathdrthabhutdni.

The St. Petersburg Diet, explains it " unubertroffen,"
and derives
it from *atibttiLtfi* with an alliterative reference to
adbJmta.

¹ *Yojana* is also explained by Sayana as *stotra* in i. 88. 5.

³ *Sania Yeda*, I. S. 2. 1. 6; II. 6. 2. 12. 1, but with *savasas*

patih for *-pate^ purv anuitaz* for *amttid^* and *cJiarshamdhrith* for

-dhritd. * Sama Veda, II. 6. 2, 12. 2.

⁵ *i^itra* is explained *balavan jj/'dxavan*.

"- This is Say ana's, interpretation, folio wing "Yaska, Xir. v.

22. More probably it m^ans "thy protection is as a vast cloak/'

or **liidt:,J* tec Prof. U^tL's note in *his* edition.